

THE EXAMINER

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

LOUISVILLE, KY.: SATURDAY, OCTOBER 14, 1848.

WHOLE NUMBER 70.

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THE EXAMINER;
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PAUL SEYMOUR,
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Year of the State.

The following is the population of each State at the last Presidential Election:

State. Free. Slave. Total.

Massachusetts, 237,588 232,482 470,070

Illinois, 180,000 26,770 206,770

Indiana, 167,535 161,303 328,838

Pennsylvania, 167,535 161,303 328,838

Ohio, 167,535 161,303 328,838

Michigan, 167,535 161,303 328,838

Wisconsin, 167,535 161,303 328,838

Minnesota, 167,535 161,303 328,838

California, 167,535 161,303 328,838

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lish sufficient reason for believing that the number of slaves has been steadily decreasing.

The following interesting statistics, compiled from the assessor's list of 1845, for Washington have been handed to us by an intelligent friend:

Ward.	Free.	Slave.	Total.
First ward,	53	101	154
Second ward,	58	119	177
Third ward,	121	280	401
Fourth ward,	19	36	55
Fifth ward,	26	56	82
Sixth ward,	28	58	86
Total,	305	620	925

The assessors are bound by law, in their returns, to discriminate between those who hold slaves for life and those who hold them only for a term of years; but we are informed that this duty has been neglected.

The number given above of persons owning slaves, of course, embraces both those classes. It may therefore be fairly assumed that the number of real slave owners is not greater than 250, and of these some are minors and many are women; so that the slave-holding males of Washington constitute a very minute fraction of the whole number of whites in the city of Washington, probably not one twenty-fifth part.

It will be recollected that the vote cast at the last municipal election, the first vote under the system of free suffrage was nearly 4,000.

It is impossible to estimate exactly the number of slaves from the data furnished; but, as a general rule, it may be assumed that about one half of the whole population of the District is embraced within the two periods, 15 and 45.

The fair estimate then is, 1,210 as the total number of slaves for the city of Washington in 1845. But, in 1840, they amounted to 1,713; the decrease, therefore, in five years, was 173, or at the rate of 27 per cent.

The slave population of the rest of what is now the District, Georgetown and Washington, (country,) was 1,607 in 1840. Applying to it the same ratio of decrease, it must have fallen in 1845 to 1,174.

If the process of decrease continue at the same rate, the slaves in 1850 will number—

In Washington, 906

In the rest of the District, 877

Total, 1,783

Averaging all the slaves in Washington in 1845, at \$300 each, (quite a liberal allowance,) the total value of the slave interest in this city did not reach \$400,000, scarcely more than one third of the value of the property of the Democratic candidate for the Presidency.

And yet this number of slaves, insignificant as it is, is large enough to keep down the spirit of enterprise, and check the flow of capital and immigration into the District.

Were the few slaveholders here to meet together and unite in a scheme of emancipation, to be submitted to Congress, they could rid the District of the evil with very little inconvenience, and in so doing would give an impulse to trade, manufactures, and agriculture, which would soon crowd it with an industrious, a thrifty, and an intelligent population; to say nothing of the great moral bearings of the act, the blot they would thereby wipe out from our national escutcheon, and the resulting harmony in our Federal councils.—*Nat. Era.*

A California Newspaper.

We have received the *California Star*, a weekly paper, published at San Francisco, of the date of March 25th. The left it contains we suppose is news; and what an idea does the fact not impress of the immense extent of our Republic!

This paper contains much interesting information relative to our new possessions in that part of the world. The following extract may serve as a specimen:

"SULPHUR AND SALTPETER, &c.—There is to be no end, we shall presently conclude, to the developments men are every day making, in the wealth of Alta California. Two immense caves are known to exist in the vicinity of Clear Lake, north of this Bay, and about 110 miles from the town of Sonoma, one containing inexhaustible quantities of saltpetre, the other abounding in sulphur, both said to be of the purest quality.

"Who knows what may be in the very ether whereon we daily tread? A good move it would be for all property-holders in the place, who have no very settled purpose of improving the town, and distant ideas of rare chances at speculation, to employ upon their unoccupied lands some few of our liquor-house idlers—and in the process of ploughing, harrowing, hoeing, and planting, it is not idle to believe some hidden treasure would be brought out.—Some silver mines are wanted in this vicinity, could they be had without expending the ill effects following in the train of their discovery. Monterey, our capital, rests on a bed of quicksilver, so say the cure and knowing. We say if we can discover ourselves upon a bed of silver, or, for our single self, shall straightway throw up the pen, and cry aloud, with Hood—

—a pickaxe, or a spade!"

The *Star* is decidedly opposed to the introduction of slavery into California, and, in fact, regards it an impossibility. It quotes with approbation the letter of Mr. Buchanan, who says that the establishment of slavery in California, south of 36 deg. 30 min., is a moral impossibility, and says:

"Every sound-minded man in California will endorse the sentiments of Mr. Buchanan. They are sensible and just, and will commend themselves to universal approbation on this side of the Rocky Mountains. Nowhere could there be less pretext for the introduction of slavery than in California. The country is well known to be remarkably healthy. Small portions of the St. Jaquin and Sacramento valleys are the only exceptions to this general observation. For a few weeks in the autumnal months, a mild intermittent fever prevails in parts of those valleys, but it is known to be much more manageable, and less severe, than the same disease in our Western States. It is believed that no portion of the United States, at the same period of its settlement, could boast a climate as healthy as California now possesses. The natives of all portions of the United States enjoy the same health here as on their own soil, and we are capable of enduring the same hardships and fatigues. We have nothing to create sickness, and nothing to call for a class of la-

bores forming unfortunate caste in society, of a color unlike that of the proprietors of the soil. At present, there is not a slave in California, and the power of the Government is inadequate, it is believed, to their general introduction. Those who attempt the transfer of their slaves from the east to the west of the Rocky Mountains, will meet with the inevitable loss of their property. They might as well attempt to remove them to New England or to Canada.

"While we sincerely entertain these views, and value the union with the United States as highly as we should, the simple recognition of slavery here would be looked upon as a greater misfortune to the territory, than though California had remained in its former state, or were at the present crisis abandoned to its fate. We have both the power and the will to maintain California independent of Mexico, but we believe, though slavery could not be generally introduced, that its recognition would blast the prospects of the country. It would make it disreputable to the white man to labor for his bread, and it would thus drive off to other homes the only class of emigrants California wishes to see—the sober and industrious middle class of society. We would, therefore, on the part of ninety-nine hundredths of the population of this country, most solemnly protest against the introduction of this blight upon the prosperity of the home of our adoption. We should look upon it as an unnecessary moral, intellectual, and social curse, upon ourselves and posterity.

"The assertion in the paragraph above, quoted from the letter of Mr. Buchanan, that every facility would be afforded to the slave to escape from his master, is a true one. Let a single glance be cast at the serious evils entailed upon an entire population by fugitive slaves and lawless abettors, of other classes, at large, over an extent of wild uninhabited country, and infesting the highways and mountain passes, and it will show the absurdity of every argument in support of their introduction, and the ignorance of the supporters of the measure. That slaves cannot be held in bondage here, every one who has traveled from the Sierra Nevada to the north, to the seaport cities of the southern country, will admit. Our contemporary, the *California*, in treating upon this subject says: 'It would be the greatest calamity the power of the United States could inflict upon California,' and such a calamity Congress has no right to bequeath to us, contrary to the wishes of the people of this country.

The *Star* acknowledges the receipt of intelligence from Oregon, via the Sandwich Islands. It has various extracts from the Honolulu papers, relative to the outrages in Oregon last December. Verily, these people must live 'the other side of sunset.'

Romance of Life.

A lady of Stockport died a few months ago, leaving a great number of legacies to relatives and friends, and amongst them was one to a woman named Smith, a daughter of a person of that name who was, 18 or 20 years ago, a sergeant in the 33d Regiment. The executors had punctually discharged all the duties imposed upon them by the will of the deceased except that of paying this legacy, and they gave up that as a matter almost too wild and impracticable to be thought of, inasmuch as it seemed so little likely they could ever properly trace out the legatee, for the lady who had left the legacy had left no address of the party, had herself never seen her, and when she did hear of her it was eighteen years and a half ago, and only eighteen months after the child's birth!

There seemed to be little hope of success by applying to the regiment, for Sergeant Smith was dead,—died in the regiment eighteen years ago; and it might be more than possible that, even his name might be buried in the memories of his companions in arms, if not in their coffins, for they had seen foreign service, and part of the regiment had lately come from Canada.—The 33d Regiment of 1845 might be another generation of men to that serving in 1826, after hard foreign service in the affairs of Cebu or amongst the agues and fevers of Canada! But, even if remembered, what of his widow and child? Would they have continued followers to the "entire field?" Nothing was more unlikely, especially when it was recollected that Smith was degraded from his rank of Sergeant for some breach of discipline a short time before his death, and his widow might be supposed to have lost even sympathy with those who had treated him, to her mind, perhaps, harshly, and have been too glad to quit and forget them. Besides, Smith was a common name. How many James Smiths, and even Sergeant James Smiths, might there not have been in the service? What more likely than that the mother, too, should be dead?

It seemed almost chimerical to pursue such an investigation, and so thought the executors. One of these gentlemen, Mr. B. Wheeler, the news-agent of Manchester, a few weeks ago was with a party at Southampton, when, taking up a Manchester paper, he read of the movement of troops in various directions about the country in consequence of the apprehended disturbances, and amongst other things perceived that a few companies of the 33d Regiment had come to Manchester, and were gone to encamp on Kersall-moor.

"Now or never," thought he, "there is but little probability of success, but we ought not to lose such an opportunity at all events."

So, taking "the rail," he went to Manchester, and took an early opportunity to visit the moor. He advanced towards the camp, but was held at bay by the sentinel. The sentinel, he perceived, was of the 33d Regiment, but was a young man, however; so he inquired from him if there was an officer with these companies who had been in the regiment twenty years?

"Yes," said the sentinel, promptly, "that gentleman you see coming that way, the Captain (Captain Gough) has been in the regiment more than twenty years."

Mr. Wheeler advanced to meet the Captain, and communicated as briefly as possible, the object of his visit, exhibiting at the same time two letters, the last Sergeant Smith had written to the testatrix.

"Sergeant Smith?" repeated the Captain, musing, "Sergeant Smith? Yes, I recollect him very well, and his widow is in the regiment yet."

Here was encouragement, thought Mr. Wheeler.

"But," continued the captain, "she has married again."

"And could you give me the name of her present husband?" was the next inquiry.

"Why," rejoined the captain, smiling, "he's Sergeant Smith too, but they are not here; they are in Canada."

"Well," said Mr. Wheeler, "it is not the mother I want, but the child—the daughter."

"Oh! the daughter. Well, we have the daughter too. She's on the moor; but she's married."

"And married also into the regiment, as well as the mother?" inquired Mr. Wheeler.

"Married into the regiment, also," rejoined the Captain, laughing, "and she, also, is married to a Sergeant."

The facts seemed so striking and the coincidences so unlikely, that the inquirer might have been excused a little incredulity had he not been talking to one not likely to romance, and on a less serious subject—so true were they, that in a quarter of an hour from his arrival on the moor, Mr. Wheeler was in the presence of the legatee herself; was next day in possession of documents from the register of the regiment, by the courtesy of Captain Gough, showing when Sergeant Smith enlisted, when his daughter was born, her name, when the Sergeant died, when the widow was remarried, and registering also the marriage of the daughter, with every other particular important to give the child a legal title to a legacy left her by a person she could never have known, had never heard of, and, more singular still, whose name she had never so much as heard mentioned, even by her mother!

We have only to add, that the executors, rejoiced at being so unexpectedly enabled to complete the task imposed upon them, lost no time in fulfilling the requirements of the law, and something more than a week ago paid over the legacy.—*Liverpool Albion.*

Mr. Houdin, the Magician.

The most extraordinary professor of thaumaturgics who has ever yet appeared, at least to modern mortals, since the cabalistic mysteries of necromancy and the black art were succeeded by the more tangible wonders of mechanism, will perform at the Theatre this week, and if the people of Liverpool are as wide awake to the marvellous as his friends of London and their neighbors of Manchester, they may prepare themselves for astonishment, mystification and perplexity. The celebrated "bottle conjurer" of yore promised an impossibility which he did not perform; but Houdin is a conjurer of another complexion, and, if he does not jump into a bottle, he contrives to bring something out of it, and that in such quantity as to fill all spectators with amazement. Superior to the necromancer in the *Diablo Boiteux*, he imprisons not only one spirit, but many, and the spirits thus imprisoned, he brings forth again in sight of his audience in such profusion as to puzzle scepticism, and make credulity stare in willing, but still perplexed, assent to the axiom that "seeing is believing." The Manchester papers have, one and all, borne loud testimony of the wonderful doings of this extraordinary performer. The following is one of the notices which appeared in the *Manchester Guardian*:

"Of all the conjurers, necromancers, wizards, magicians, (or by whatever name the professors of the black art may be called) who have been permitted to walk this earth from the time of Wizard Ingley, (who held his audience spellbound with awe and admiration some thirty years ago) down to the present, Robert Houdin is the most powerful whom we have seen. He is either the devil or Dr. Faustus—but that there can be no doubt. * * * But we must restrain our passion for speculation, and just call the readers attention to a few plain facts and inferences, with a view to induce him to go and see the very ingenious individual who has elevated legende-maine into a branch of the fire arts."

"The entertainments of Robert Houdin, which are so peculiar and novel, have during the season been given at the St. James's Theatre, London, alternately with the French plays, and have attracted large and admiring audiences. He gave his first performance here last night; but we feel quite inadequate to the task of giving our readers even an idea of its marvellous character. Those tricks which depend mainly upon manipulative dexterity are generally managed with a neatness and skill which defy the quickest eye to detect the *modus operandi*, and they are performed with an air—we had almost said with an easy grace—which is quite as pleasing as the tricks themselves."

"Not to mention the long catalogue of clever sleight-of-hand tricks, an inexhaustible class are drawn from an empty sack handkerchief and fans and cannon-balls, and such like light materials, are dropped from a hat borrowed from somebody in the pit in numbers to amaze, if not alarm. The 'cabalistic clock' is simply a clock-face of glass, suspended by cords in the front centre of the stage, without any apparent means by which it is moved, and which, we say possible!—means of communication, which marks any hour named by any of the spectators, while a bell, suspended below, strikes any number at any speed which may be suggested. The inexhaustible bottle, a veritable and ordinary-sized wine-bottle, yields forth glass after glass of liqueur or cognac, at the pleasure of the spectators who propose to drink it, with a prolific liberality which makes one almost feel certain that the Evil One himself is inside. This far exceeds any trick we have ever seen."

"Clairvoyance is exhibited by an interesting youth, son of the wizard himself—and to crown this long catalogue of marvels, a younger son, some ten years old, a quiet, gentle child, is suspended in almost a horizontal position, 'through the action of concentrated ether,' his only support being his wrist resting on a crutch or pole. There is surely no trick here. The child inhales the ether, and consciousness is lost, while the face assumes and retains the most placid expression. The limbs become rigid, and support after support is removed, until one could really imagine that specific gravity itself is abstracted. This closed the series of wonderful performances, and almost immediately the child appeared before the curtain, at the enthusiastic call of the audience, and his quiet smile told that he was none the worse for his extraordinary exhibition."

"Robert Houdin's liberal gallantry we must notice, as fans, bouquets, fruit, and *bon bons* (to say nothing of the numberless glasses of the mysterious liqueurs) are showered upon pit and dress circle with even a profusely bountiful hand.—*Liverpool Albion.*

Political Gleanings.—The New Pastoral Fashion.

Marrast shows a more intimate acquaintance with the temper of the people than any of his conferees, and is gaining favour and popularity every day, because he speaks not in the Chamber, he discourses not, but gives dinners, balls, and parties, and thus conciliates the favor of the ladies, by far the most influential portion of the republic, as they were of the monarchy, the consulate, and the empire. Rely upon it, Marrast has destined himself to be President of the Republic, and is preparing the way for his election by the means which never fail with the Parisians. While his rivals offer, in long solemn discourses, to lay down for the service of the country their fortunes, their talents, their energies, their very lives, he is content to bestow good music—wax lights—flowers—Strauss's band, and pretty women. To those who know Paris, there can be but little doubt as to which argument has the better chance of persuasion. The *soirees* at the *Nouvelle Presidence* are already eagerly sought after as were those at the Tuileries in the days of Louis Philippe. Etiquette is far more strictly observed, however, in these assemblies, and M. Marrast fully justifies, by the strict courtesy and amenity of his manners, free from all democratic taint, the expression, full of naïveté, of the Duchess of L., who, while endeavoring to recollect where she had heard the name, suddenly exclaimed, "Oh yes, I remember now—Marrast, Marrast—is not he that republican who washes his hands?" These pretensions to aristocratic refinement on the part of Marrast are looked upon by his brother republicans with a jealous eye, and they ill-naturedly declare that in the distribution of the insignia of the new republic, while Ledru Rollin placed the red nightcap upon his head, Lamartine the red rosette at his button-hole, Cavaignac the broad red ribbon round his neck, nothing remained for Marrast but the heels of the ancient *Marquis de la Regence*, which he immediately donned of course, in spite of the danger of tipping which every true republican must find who endeavors to wear them. Meanwhile the public gains by these refined tastes of the President, and though his political enemies may sneer, their wives wish not for a change. You would be surprised at the simplicity and innocence displayed of late in our fashions and habits. The ladies are all robed a la *bergere*, the gentlemen wear coats a la *Cedron*. A couple of polka dancers at the *Nouvelle Presidence* look as if out of a picture by Watteau, or as if a *dessus de porte* by Boucher had stepped down to join the company.—*Paris Cor. of the Atlas.*

The Apple Girl.

Day after day, with the regularity of a clock, a girl of fourteen, shabbily dressed, and not over clean, has brought apples for sale into our office.

She was here a half hour ago, and on going out a moment since, we found her seated on the floor in the entry by a window, lost in the pages of a book which she was eagerly devouring. "Where did you get that book?" we inquired. "I bought it at a stand, sir." "What is it?" "A Fairy book." We smiled and walked on; thinking longer of the incident than might at first be supposed. She is leading a laborious life of poverty, compared with which, all our trials and troubles seem but small, and yet in the midst of labor, perhaps of deeper anxiety than we ever experienced, she pauses and dreams the old dreams of Fairy land, which we in our boyhood, and our fathers and their fathers, in young days, have revelled in. Forgetting the sounds of Wall street, the war of carts and engines, she reads fanciful tales of Gophers and Sprites, and on the floor of our entry makes a "magic circle" for Queen Mab. What matters to her the exchange of millions of money for the gigantic transactions of the street? What if ships are laden and unladed, fortunes made and lost? What if newspapers are to be published; what if the prices of the auction room disappoint the sellers, or cotton and grain have fallen, or a steamer is below with news of wars and revolutions? She has no thought or care for all this. She is far removed from any effect of changes in the stock-market: the storms that shake thrones are in an atmosphere she does not aspire to, and the thunderbolts which overturn nations, strike on mountain peaks too high to be felt or heard by her. Her life is in the valley, yet she leaves it, and lives another life among the beautiful creations of fancy.</

THE EXAMINER.

F. COSBY,
JOHN H. HEYWOOD,
NOBLE BUTLER,
EDITORS.

LOUISVILLE:.....OCT. 14, 1848.

We send, occasionally, a number of the EXAMINER to persons who are not subscribers, in the hope that by a perusal of it, they may be induced to subscribe.

All Hall, Delaware.

Our noble little sister is wide awake. Her heart throbs with the life-blood of liberty. God bless her.

SLAVERY IN DELAWARE.—The Blue Hen's Chickens: "The petition for the abolition of slavery in this State is receiving the signature of almost all of our citizens. From appearances it will be one of the largest petitions ever offered to our Legislature."

Sons of Temperance.

The annual meeting of the Grand Division of Kentucky will be held in our city next week. A full attendance is expected, and if any opinion can be formed from previous meetings, we have reason to look for an assemblage of men whose characters and intellectual abilities would do honor to any State.

It has been a matter of surprise in every city and town in which the Grand Division has met, that the Order of the Sons of Temperance has awakened so universal an interest. In its ranks are found men of every profession and employment, rich men and poor men, men not known beyond their little circle of friends and men with nation-wide reputation.

The success of this association is truly wonderful. Established six years ago in New York, it now has its branches in almost every State and territory of the Union, and enrolls on its books, we believe, nearly two hundred thousand members.

What is the secret of its success? The answer to this question is found in one word, the word, "brotherhood." This society has brought out into bold relief the great principle of fraternity. Its leading idea is, that man is bound to feel an interest in his fellow-man, and that that interest is not to cease because his fellow-man is unfortunate and degraded, but rather to increase. Misfortune and degradation present strong reasons for earnest, heart-felt, unwearying efforts in behalf of their victims; and these efforts are to be made in the spirit of kindness.

This is the great principle of the association and it is this which has given it so strong a hold upon the affections of a large portion of the community. The unhappy man, who for years has been in bondage to appetite, who has regarded himself and been regarded by others as an outcast, enters this society and is addressed as a brother. The word of kindness is spoken in kindly tone, the hand of friendship gives its warm grasp, hope, long dead in the sepulchre of his heart, comes to life and he resolves to be a man.

He is cheered in his efforts. Encouraging words are uttered, the eye of affection follows him with tender solicitude, and every inducement, which the human heart can feel, is presented.

The good already effected by this Order is immeasurable, and that its future career may be crowned with success, must be the earnest desire of every friend of humanity.

Discussion.

In the Georgetown, (Ky.) Herald of the 4th inst. we find the beginning of a discussion of emancipation. The editor himself takes no active part in the matter, but invites communications from both parties. The editor says:

"The following communication, as we have heretofore remarked, is from the pen of a prominent and influential citizen of our country; in which he discusses a subject of no little importance to the citizens of this great Commonwealth; one which is already existing advocates on either side, from amongst our most distinguished citizens, throughout the length and breadth of the State."

The communication published in the Herald of the 4th inst. is from a gentleman who has mingled in the councils of the State, and who possesses the very necessary qualifications, in such a discussion, of age, varied experience and rare financial skill; a man of good attainments and unquestioned integrity, who would not, for any consideration, knowingly occupy a false position."

We are glad to see the friends of slavery in our State come out and present the arguments in favor of their views. If slavery is an institution calculated to confer benefits on all connected with it, let us all be convinced of this, and then let us take measures to rivet the system upon ourselves and our posterity. Let the white citizen of the slave State feel that he is blessed, and let the slave be taught that he is no longer to indulge his vain aspirations for freedom. Let us cease giving each other hard names, and enter into the discussion with a solemn sense of our responsibility to God and our country.

The writer in the Herald, who takes the signature of A. B. C., seems to be fully satisfied that slavery is essential to the well-being of our country. He reasons with the warmth of one who wishes to convince, but does not descend to low abuse; he shows that he is a gentleman. A. B. C. begins by quoting the communication from Frankfort, which appeared in the Louisville Morning Courier a few weeks since, and the editorial remarks which accompanied it.

"From the foregoing extracts," says he, "and from other indications which have come under my observation, it is apparent to my mind, that some scheme of gradual emancipation is to be powerfully urged by certain editors and other influential men, upon the consideration of the Convention which is shortly to be convened for the purpose of remedying our present Constitution. This, too, in the face of the frequent declarations of the Convention leaders, re-echoed by the Convention press, and endorsed by the Convention party, that Conventionists had no designs to meddle with the institution of slavery; that they did not aim to disturb the existing relations between master and slave. The violation of this sacred pledge by those who now propose to agitate the question of gradual emancipation, needs no comment from me; the honest yeomanry of the State will condemn and condemn the movement and its instigators; they will strive in vain to incorporate in the Constitution, any clause, by which the rights of slaveholders can be invaded, merely for the purpose of testing their Utopian theories; theories which, if put in operation, would shake our common country from centre to circumference."

We think the writer does injustice to those who proclaimed at Frankfort that they had no designs to meddle with the institution of slavery. We believe that they sincerely wished to prevent any discussion of this subject. But they could speak only for themselves. The friends of emancipation never authorized any one to say that they would keep back views which they considered essential to the dearest interests of their beloved State. We could suppose it possible for one to promise his friend who is standing at the edge of the mighty deep, that the vast wave which is seen rushing to the shore shall not wet his foot—but we are not inclined to believe that the wave would stop. Men often do more than they intend to do. The first laborers in the American revolution thought that they were merely opposing a tax upon tea; they were achieving the independence of a nation.

A. B. C. contends that slavery is beneficial to the mechanic and laboring man by increasing the price of their labor, and relieving them from the menial offices which are performed by slaves.

"It is a well established fact—one which admits of no question—that slavery has the effect to enhance the value of white labor, of every description, in the slave States—mechanics and laborers receive from 20 to 100 per cent. more for their labor, in Kentucky, than the same classes receive in the free States of Ohio, Indiana and Illinois; the same remark holds good with reference to every other branch of business."

Slavery, then, is beneficial to the mechanic and working man, in a pecuniary point of view, because it enhances the value of the labor upon which he depends for support, and thus puts many luxuries within his reach, which the proceeds of his labor would not afford, in a free State. It is also beneficial to him in a social and political point of view, because it lessens those distinctions in society, which, in the free States, are found to be so odious and oppressive to the poor man; every white man in a slave State, stands upon an equality with his fellow man; the reason of this is apparent. All the cheap labor of the South is performed by negroes, and yet this is a kind of labor that cannot be dispensed with; if the negroes were driven out, the whites would, from necessity, be compelled to perform such labor, and hence there would be no distinction in society with regard to color. Wealth would be the sole aristocracy, as is the case in other free States, and the poor white man would have to sink to the position now occupied by the negro. Are our mechanics and working men willing to occupy this position; will they aid by their votes in expelling the negroes, only that they may fill their menial offices? Are they prepared to aid in forwarding a scheme which will compel their wives, their sisters and their daughters to abandon or be forced from the position of equality they now enjoy, and sink them to the level of hired domestics; to become household drudges—victims of the wash tub and scrubbing brush; do they wish to see their children blacking boots, and performing other menial services now devolving upon the negro? Do they themselves wish to become mere "drawers of water?" If so, by all means let them vote in favor of gradual emancipation.

Now, if the slave States are such a paradise for mechanics, we should think they would pour into them in crowds—that the great difficulty would be to keep ourselves from being deluged with them. But where do the mechanics and manufacturers of the slave States live? Not in the paradise offered to them in the midst of slavery—not in the plains of the "Sunny South," but among the bleak mountains of New England. The raw material has very often to be taken from the South to the North, manufactured there, and brought back to the laborer's paradise from which it started. We pay the manufacturer in the free States for taking it away, for manufacturing it, and for bringing it back. Some mechanics live in the South, but they have to be paid for residing in their paradise. In the language of Dr. Rufner, "Northern workmen cannot be hired in the South without receiving a heavy premium for working in a slave State." A. B. C. shows his contempt for some kinds of labor. No State can prosper where labor is despised. It is despised, and always will be despised, where slavery exists. Those who are fully imbued with the feelings which the system of slavery tends to create, consider it depreciable to carry a light bundle along the streets. Is it true that the laboring man has a higher position here than he has in the free States? If A. B. C. can prove this, he will certainly be entitled to the name of a great discoverer. Why, even the negro speaks with contempt of "poor white folks."

We will say something more on this subject hereafter. In the meantime, we refer our readers to the North American, on the relative prosperity of the free and the slave States.

The Late John Jenkins Esq.

In the long catalogues of casualties, outrages, and bloody murders with which the ample columns of the Louisville Journal are stored from week to week, the recent brief announcement that "John Jenkins Esq., editor of the *Vicksburg Sentinel*, was killed in a street fight," was probably passed over by most of its thousands of readers with hardly a thought—perhaps with the brief reflection, how common these things are in the South! To us they contained one of the most painful announcements that ever startled the quiet tenor of our daily life. We knew Mr. Jenkins well for several years, whilst, some thirteen years ago, we were students together at Hanover College. It seems but yesterday since we saw him, though we have not met since, and even now his portly, many figured, bright eye beaming with genius and kindness, and the face replete with fun and wit and good nature, are vividly before us. Gifted with rare endowments of genius, taste, and ready eloquence, with a sweetness of temper which nothing could disturb, and a flow of spirits which made him the charm of every circle, he was the pride of the College, and almost idolized by his fellow-students. His talents justified the highest expectations as to his future career, and would have proved themselves equal to any station however arduous or exalted. Our paths in life have since been far apart—he returned to his native State, and became, we believe, a practicing lawyer. We have heard of him since, as distinguishing himself by his eloquence in the State Legislature, and subsequently as having become connected with a paper, all of whose editors were destined to die a violent death—and now we hear that he has fallen a victim to the bloody code, and in the attempt, (alas! too successful, it is feared) to take the life of a fellow-citizen, has been hurried before the Bar of the Supreme Judge.

But this melancholy case is but one of thousands, and Mr. Jenkins is not the only victim of violence who has left an "amiable wife and several children" to mourn his untimely end. The truth stands staring out on the pages of every newspaper that, all over the States where slavery rules, Human Life is lightly esteemed, and sacrificed without scruple and without loss of character, to the passion, the interest, or the whim of the moment. Professional men, reputable farmers and merchants, fathers of families in the free States, do not take each other's lives in the streets, or resort to the laws of honorable murder, for insults, real or imaginary. As to the cause of this difference, who doubts a moment? Is it peculiar to the present year?

Eleven years ago, the Governor of the State of Kentucky, in his message to the Legislature (1837) used the following language: "We long to see the day, when the law will assert its majesty, and stop the wanton destruction of life, which almost daily occurs within the jurisdiction of this Commonwealth. Men slaughter each other with perfect impunity. A species of common law has grown up in Kentucky, which, were it written down, would cause her, in civilized communities, to be re-christened in derision, the land of blood."

This was eleven years ago: has the case amended since? Let the open, atrocious, and un-punished murders since, make reply. A man of reputable connections, who may choose to take it; for a jury of noble-hearted Kentuckians would never think of sending a gentleman to the gallows or the penitentiary. Fathers! Mothers! is this the fate for which you destine your petted darlings, dearer to you than life? And do you wish to have your gray hairs brought down with sorrow to the grave, as were recently those of a most respected citizen, glad to lay down the intolerable burden of a life embittered by the agonizing consciousness that the son of your love had imbrued his hand in the blood of his fellow man, and was wandering over the land of his nativity with the brand of Cain on his brow and hell already in his heart? If you do not, oh, lift your remonstrances and your prayers against the continuance, extension and perpetuity now attempted to be put to this giant wickedness.

We are not of altogether a pleasing character. One trait of reflection to which it gives rise, possesses an extremely painful interest—Here is a man, a genuine man, with truth of character which places him high in the scale of humanity, traits commanding the esteem and winning the affection of all who know him, and yet that man, in fifteen States of our Union, could legally be placed on an auction block and sold as you would sell an ox or a hog. Yes, that active mind, that noble and honest heart, that Christian character, could be knocked down to the highest bidder, even though that bidder should be a negro-trader, a dealer in human beings.

Such is slavery, American slavery, in which some professed Christians are troubled to find anything inherently wrong, anything at variance with our holy religion. A Christian man may be bought and sold as a dumb beast is bought and sold, and his fellow-Christians can discern no wrong in the transaction; in fact, many seriously allege that the transaction is sanctioned by Christianity.

Orator of the Creation.
We are happy to state that this sublime composition is soon to be performed in this city. It has never been performed in the West, except about eleven years ago, when Madame Caradoti Allen was in Cincinnati. The musical professors in the city deserve great credit for the efforts they have made to bring out this Oratorio, and we hope the citizens of Louisville will show their taste by filling the house. We believe that there is a great deal of correct musical taste in our city, and we should be much mortified to see an empty seat in St. Paul's Church on the evening when this Oratorio is performed—especially as an empty one is scarcely ever seen when men with blackened faces sing "a negro song." All the proceeds of the performance are for the benefit of St. John's Church.

New Albany Theological Seminary.
We learn that the Professorship of Theology in this important institution, recently tendered to Rev. Dr. Mac Master, President of Miami University, has been declined by him. No one can doubt Dr. Mac Master's eminent qualifications, his great learning, vigorous intellect, and admirable talent for teaching, in which he excels any man we ever knew. And we should, we confess, have been pleased to see preside over this western school of the Prophets, a man whose trumpet would give no uncertain sound on the great question of the day; who would not teach his pupils anything about our "patriarchal institutions," "handed down from those good old slave-holders, Abraham, Isaac and Jacob, now in the Kingdom of Heaven," who has the mind to perceive, and the courage to proclaim that American slavery, as a system, meets with no countenance from the word of God, and who endorses the full, bold and emphatic declaration of Rev. Dr. B. J. Breckinridge, of Lexington, that the man who cannot see that slavery is an enormous outrage on all the rights of humanity, has simply no moral sense. (We quote the exact words of Dr. B's declaration.)

Such men, among the leaders of their church, are few and far between, and removed as they are from the crazy fanaticism of one extreme, and the cold-blooded indifference of the other, they can and will exert great influence for good in the contest that is now upon us.

The complete and gratifying manner in which Dr. M., has been recently sustained by the trustees of Miami University, in a long and painful contest which he has waged with a part of the students and faculty, and his former unpleasant relations with the Seminary is located, and by which it was established, have doubtless had their effect in producing his decision.

The Ex-Slave.
We have read with deep interest the following article from the Alabama Tribune, published at Mobile:

We have lately announced on Tuesday the death of Major Pierre Chastang. He was so remarkable a man in every respect, that the sketch of his life will, we are sure, interest many of our readers, and perhaps have a beneficial influence upon his own caste. Pierre was born in this city in 1779, and was consequently 69 years old at his death. He was the slave of Jean Chastang, and in 1810 or 1811 became the property of Regent Bernady. During the Indian war, and at the time Jackson was in command of the troops in this city, Pierre, then known to the citizens as a brave, honest, and patriotic man, was appointed a scout, or guide, or captain of a Government transport, to carry provisions to the troops stationed at Fort Montgomery or Fort Mims, and to those in camp near the present site of Mobile. The undertaking was perilous, as at that time the whole country was infested with hostile Indians, and but few persons could be found to take charge of an expedition attended with so great a risk of life. Pierre was, however, successful, and reached the troops in safety, with a supply of provisions, &c.

In 1819, during the ravages of the yellow fever, Pierre rendered essential service to the city by taking care of the sick and protecting the property of the citizens. He and one or two other persons were compelled to act as nurses and sextons. The sickness and mortality were so great that it was difficult to have the patients properly cared for. Pierre, then, and five bodies were taken at a time in a cart and deposited in a pit. As a matter of course, all who could get away precipitately fled from the pestilence, leaving their property in charge of Pierre. He daily opened the doors of his house, and invited the sick to come in and be cared for. Since that period his avocation as a drayman has enabled him to support his family quite comfortably, and at the same time amass a snug little property.

Pierre, until within a year or two past, enjoyed throughout his long life uninterrupted health, and always seemed happy and contented. No person in this community, white or black, was ever more highly esteemed and respected, and no one in his sphere was more conscientious, honest, benevolent and upright man. He always acted on the golden rule of doing unto others as he would be done by.

A few thoughts have been suggested to our minds by this article, which we desire to present to our readers.

And first, we were struck by the hearty recognition which this paper, published in the very midst of slavery, makes of the true manhood of one, who had been bought and sold as a piece of property, and whose countenance bore in its dark hue, the badge, the infallible sign, as many consider it, of mental and moral inferiority, as well as of social degradation.

Pierre Chastang was black and he had been a slave, but these circumstances are forgotten by the editor, or remembered by him only to increase his admiration of one who had proved himself so genuine, so noble a man. Not frequently are such tributes paid, with all heartiness and sincerity, to colored men of mind and character, even in those States where slavery exists as its blackest cloud.

We rejoice at every such instance, not only as a triumph of justice and humanity over the influence of unfortunate circumstances and evil systems, but for the sterling proof which it gives to the heartless men, whether in free or slave States, who affect to regard the black man as incapable of moral and intellectual improvement, and fit only for slaves. This false sentiment, which could commend itself only to men ready to be enslaved themselves, or to enslave others, finds no place in the heart of the Alabama editor. Unreservedly he pays his heartfelt tribute to the memory of one, upon whom "no person in this community, white or black, was ever more highly esteemed and respected, and no one in his sphere, has been more conscientious, honest, benevolent and upright man."

What higher eulogium could be pronounced on any human being.

But the emotions caused by this article in the Tribune are not of altogether a pleasing character. One trait of reflection to which it gives rise, possesses an extremely painful interest—Here is a man, a genuine man, with truth of character which places him high in the scale of humanity, traits commanding the esteem and winning the affection of all who know him, and yet that man, in fifteen States of our Union, could legally be placed on an auction block and sold as you would sell an ox or a hog. Yes, that active mind, that noble and honest heart, that Christian character, could be knocked down to the highest bidder, even though that bidder should be a negro-trader, a dealer in human beings.

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The Weekly Messenger.
We have mentioned to notice this popular journal since it has entered upon its second volume, "with," as we are glad to learn, "increasing evidences of prosperity." It is devoted to the cause of temperance, and is the official organ of the order in Kentucky. Its object is, not merely to advocate the cause of temperance, but to furnish to families literary selections of pure and unexceptionable matter, and to the general reader important foreign and domestic news, to give, in short, a judicious epitome of all that is most interesting and instructive at home and abroad. Its editorials are able and scholarly, and commend themselves to the reader, by their gentlemanly and courteous tone.

It is beautifully printed in quarto, at two dollars per annum, at the office of the Publishers Messrs. Underwood & Young. See Prospectus in another column.

Boston Ice may be had in great abundance at Vera Cruz, at 15 cents per lb.

Let the Methodists Hear.—No. XV.
To the Editors of the Examiner:
GENTLEMEN: I am admonished that in this series of letters, one of the strong holds of slavery men has been quietly passed by, and it is more than intimated that it was done under the conviction that it could not be taken. The purpose has been to treat the subject generally, without turning aside to consider every special plea urged by perpetualists in justification of their policy, and having proved, as I humbly conceive, that slavery is contrary to the whole scope of revealed truth—and utterly condemned by the entire spirit of the Christian system; I was content to leave unnoticed, some of the few passages which seem to warrant it, believing that the good sense of the reader would suggest an interpretation of them conformable to the general character and principles of revelation. In this, it seems, I was mistaken, and must now pause to examine this fortress, or remain obnoxious to the charge of taking counsel of my fears! Before I proceed to the engagement, it is proper to premise that a failure to answer it fully in all its details, will prove nothing, except want of ability in me; because the system of domestic slavery is proved to be contrary to natural justice and the law of God. But to the argument; it is contained in Genesis IX, 25—27: "And he said, cursed be Canaan, a servant of servants shall he be unto his brethren. And he said blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant."

The argument of the perpetualists founded upon this passage may be stated thus: Ham and all his posterity, by the righteous decree of infinite wisdom and justice were doomed to interminable slavery, and the Africans being the descendants of Ham, are now receiving in themselves, at the hands of the posterity of Shem and Japheth, the accomplishment of the prediction—and hence African slavery as it exists among us is not a wrong! The pretence to sustain this position by an appeal to the history of the world, and close the appeal by solemnly asserting that while the posterity of Shem and Japheth have often conquered and ruled the descendants of Ham, there is no instance in which his have triumphed over theirs. In their eagerness to arrive at a conclusion consonant with their theory, they overlook the fact that for more than four hundred years the descendants of Shem served under task-masters in Egypt—and that their task masters were the descendants of Ham; and that after they had entered the land of Canaan they were again subdued by the descendants of Ham and held in subjection twenty years—Judges IV—2.

But to the direct answer. 1.—The argument assumes, and takes as granted that should be proved, viz: that Ham and all his descendants were placed under this terrible anathema. Ham is named in the text, though in the context he is named as the offender—and those who adopt the opinion that all his family were placed under the ban say, that Canaan is here put by ellipsis for "the father of Canaan," but this seems to be a gratuitous assumption, supported by no respectable authority, except Newton, who in his "disertation on the prophecies" expressed the opinion that it is probable; Dr. Adam Clarke in his note on the place, says, "the Arabic version has Ham the father of Canaan, but this is acknowledged by none of the other versions, and seems to be merely a gloss." The opinion of Josephus, "That Noah did not curse Ham, by reason of his nearness in blood, but cursed his posterity, and when the rest of them escaped that curse, God inflicted it on the children of Canaan," seems more probable and agrees better with the text and the subsequent history of the people.

2.—The argument assumes, and takes as granted, that the terms "a servant of servants" shall be his brethren" imply all that is necessary to a justification of African slavery as practised by us. True, it is an intensive form of expression denoting great degradation, but not implying necessarily, if at all, what we understand by slavery. Every reader of the Bible will remember a similar passage where the idea of slavery is wholly inadmissible: "The elder shall serve the younger." Gen. XXV—23, imports no more by common consent, than the superiority of the descendants of Jacob over those of Esau. The subjection of the Edomites to Israel in the reign of David, 2 Samuel xv, 14, is generally regarded as an accomplishment of the prediction and it does not possess a single characteristic of slavery. Why put a graver harsher sense upon the text? But I will allow, for the moment, that they have proved the second thing assumed in the argument, that the force of the terms justifies the idea of slavery, and still insist the authority is not good, for,

3. In order to make it a warrant for African slavery as practised by us, they must prove that the Africans are the descendants of Canaan; and should they fail to do this the whole argument must fall. I have before given it as the received opinion of Biblical critics that the curse was limited to Canaan, and that it fell not upon him but on his posterity, and I think it can be shown that it came upon them to the uttermost. The Bible throws a fence about its predictions, so that men can neither break through to grze, nor weave its truths into a cloak of licentiousness. If we turn to the Bible, we find a particularity in the notices it takes of Canaan, contrasting strongly with those it takes of others: thus in Genesis IX, 19—"And the border of the Canaanites was from Siclus as thou comest to Gerar, and Gaza; and as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lamma;—we have the precise metes and bounds of the country occupied by his posterity—and this particularity is wanting in relation to all others. Infinite wisdom seems thus to have drawn a line round about them, when the cup of their iniquity should be full, his chosen people, the instruments of His power, might know where to find them; and the purposes of His justice being accomplished, no man might thereafter plead the curse of Canaan in extenuation of oppression and wrong! The Canaanites were devoted to destruction, "But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction until they be destroyed. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven. There shall no man be able to stand before thee, until thou have destroyed them." Deut. II, 33—24. This destruction was to be full and complete—as nations their names and memorials were to perish from under heaven. 24. That the destruction was to be accomplished by the Israelites; accordingly when Joshua entered the land of Canaan he commenced the work of conquest and extermination to the uttermost. "For it was of the Lord to harden their hearts that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them as the Lord commanded Moses."—Joshua, XI, 20. The twelfth chapter of the book of Joshua enumerates thirty-one kings who were subdued by the Israelites during the lifetime of Joshua, and with equal precision the thirteenth chapter numbers those that still remained to be subdued. Let those who feel sufficient interest in the subject, follow up the details of history up to the time of Solomon, when the last of these thirty-one princes submitted to Israel, and see if the measure of their punishment has not long since been meted out. To this conclusion it may be answered,

1. That Moses was commanded—"When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that are found therein shall be tributaries unto thee, and they shall serve thee."—Deut. XX, 10—11, and that it is reasonable to suppose that great multitudes availed themselves of this humane offer and escaped. Answer.—This provision did not apply to the doomed nations, as is seen by the succeeding verses: "Thus shalt thou do unto all the cities which are not of the cities of these nations. But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth; but thou shalt utterly destroy them; namely, the Hittites and the Amorites, the Canaanites, and the Perizzites, the Hivites and the Jebusites; as the Lord thy God hath commanded thee."—Deut., XX, 13—17. This is sufficient to conclude; but allowing that the provision applied to these nations—the history shows that with a very few exceptions none of the people were spared. Rahab and her family at Jericho, were saved as the just reward of her kindness to the spies, and the Gibeonites procured temporary immunity from the dreadful destiny by a ruse de guerre.—Joshua IX, 3—15. And the conversation which passed between them and the princes of Israel before they entered into covenant, proves plainly enough, that both parties understood the provision to relate, exclusively, to foreign nations. They, as a just punishment for their cunning craftiness, were doomed to be "hewers of wood and drawers of water for the house of God." Their service was to supply fuel and water for the tabernacle—and subsequently for the temple—but they were not slaves—they retained rights inconsistent with that relation, and the power to enforce them. (See 2d Samuel, XXI, 1—6.) The account of them, as a distinct people, here closes, and having for generations endured the slow, consuming curse, they are at last swallowed up!—The prediction was accomplished.

To the conclusion it may be objected, 2d.—That many of the inhabitants fled into distant countries, especially into Africa, where they were permitted to live in peace, and that from these refugees has descended the long line of slaves, which have for ages groaned beneath the yoke, I answer: 1st. It is probable that many did save themselves by flight, but it requires something more than conjecture to satisfy an honest mind in a matter of so much moment. I answer, 2dly. That it was the purpose of infinite wisdom and justice, as revealed to Moses, not only to drive them out of the land of Canaan, but to pluck up and destroy them forever—and that no counsel or strength could by any possibility avert that destiny. The Gibeonites opposed it, by stratagem, made a covenant with the chosen of God, and by linking themselves so closely with those appointed to destroy them, no doubt, supposed they had successfully warded the blow—but an unseen hand was upon them until withered and parched, they perished! The same hand was upon every refugee to execute that which God had before determined and ages ago, the blood of Canaan ceased to flow in human veins! I have thus, as briefly as possible examined this "stronghold" and brought to bear on it the light of Divine truth; whether it has been taken, let the reader determine. With a deep conviction of the correctness of these views, I cannot close this communication without re-asserting that the Bible furnishes no warrant for African slavery. No, none! God of Justice,

Oh! speed the moment
When wrong shall cease—and Liberty, and Love,
And Truth, and Right, throughout the earth be known
As in their home above.

CLEROS.

Under the Bridge, Oct. 10, 1848.

Death of Mrs. J. N. Moffitt.

Mrs. Frances A. Moffitt, wife of Rev. John N. Moffitt, died on Saturday, 30th ult., at the residence of her step-father, John Pierce, Esq., in Wiloughby street, Brooklyn. Her disease was typhus fever. She was about 18 years of age, and possessed of great personal beauty—Her funeral, which was very numerous attended, took place on Sunday afternoon.

Cheese.

At the fair of the American Institute, in New York, is a cheese 1500 pounds in weight, made in Ashtabula county, Ohio.

For California.

The barque *Hermione*, cleared at Philadelphia for New Orleans, has on board a company of soldiers destined for California.

Hours of Labor.

As decided upon by the French National Assembly on the 8th ult., a day's labor is limited to 10 hours in the manufactures. A former law, for ten hours, gave general dissatisfaction, and was rejected by 616 to 67. Four workmen took part in the debate.

Great Fire in Pensacola.

Our New Orleans papers inform us that a fire occurred in Pensacola on the 25th ult., which destroyed the principal portion of that town.—It broke out about half-past 1 o'clock in the morning, and destroyed thirty-five or forty buildings. The private residence of Col. Wilson, U. S. A., was also burned. It was feared that a great deal of distress would be the consequence of this disaster, as many persons had lost all their furniture as well as everything else. Mr. Ingerity's loss is estimated at \$50,000, and the entire loss is set down at \$75,000 to \$80,000.

Storm on Long Island Sound.—The Acadia's Mails Left.

The storm on Long Island Sound, on Tuesday night, was very severe. The Connecticut, with the steamer's mail, arrived at Boston, at 12 20 P. M. The British Mail Steamer Acadia sailed at 12 M., consequently the whole mail was left behind.

Railroads Liable for Damage by Fire.

The Supreme Court at Northampton have given judgment in favor of the Springfield Mutual Insurance Company against the Western Railroad, for the amount of \$623 60, with \$107 62 interest—the first named sum being the amount paid by the Insurance Company for the burning of a house in 1845, which was set on fire by a locomotive of the Western Railroad.

Hittites and Michigan Canal.

The sales of lands granted to aid the Illinois and Michigan canal, have been highly successful. The Chicago Journal says that the aggregate amount of the sales will not vary materially from \$750,000, one quarter of which, with the interest on the balance in advance, is required to be paid down in part funds, which creates much stringency in the money market there.

Of the amount sold, about one half was for Chicago city lots. \$36,000 at Lockport, \$34,000 at Ottawa, \$25,000 at LaSalle, \$9,000 at Morris, &c., and the balance for farming lands.

Mormon Settlements in Texas.

The Mormons have lately been negotiating for the purchase of a large tract of land on the Pinedales, above Fredericksburg, Texas, and intend to form a new settlement there. The anxiety they manifest to purchase this land, has excited some suspicions that they have discovered some valuable mine upon it.

Encke's Comet can now be seen with an ordinary telescope, and in about three weeks will probably be visible to the naked eye.

Rev. Dr. J. O. Choules, of Rhode Island, delivered the opening address of the annual fair of the American Institute, in New York. He well remarked: "Many parents show a disposition to raise their children to live without labor; but they will raise a generation which will curse their ancestry."

Restoration.—Hon. Horace Mann has resigned the office he has so long filled, of Secretary of the Board of Education of Massachusetts, and has been elected in his place the Rev. James Sears, now of the Newton Theological Seminary. Dr. Sears is a Baptist, and a man of great scholarship, breadth of views and energy of character.

The Government of California.
We think the following remarks from the New York Evening Post, approving and defending Senator Benton's views in regard to the present government of California, and the right of the inhabitants to form a constitution and establish a government under it, until Congress shall enact it into a territory and legislate for it, are entirely just. And that Mr. Benton's views whatever may be thought of the manner in which it is given, is wise and reasonable.

We perceive that the opinion of Mr. Benton, expressed in a recent letter to the people of California and New Mexico, that in the interval between the close of the Mexican war and the establishment of a territorial government by Congress, the people of those provinces have a right to live under a government of their own making, is questioned in certain quarters. To us, on the contrary, it seems that Mr. Benton has uttered a very manifest truth.

For some time past there has existed a military government in California, established by the President of the United States, as incident to the hostile occupation of the country. The right to hold in such quarters, but it has always seemed to us clear enough. It was, however, in its nature but a temporary arrangement, arising out of the necessities of a state of war, and ceasing to have any binding authority on the nation when the country the moment the war was at an end, and the United States government resumed its normal condition.

The establishment of such a government, as a hostile occupation, is one of the modes of ruling on the modes of prosecuting it. The modes of prosecuting it are no longer rightful. These modes, however, who hold the contrary. The modes of prosecuting it, for example, include the American army in California and New Mexico, under the orders of the Executive, was lawful in its commencement, it must continue to be lawful until Congress shall order the withdrawal of its troops from the country until it can be seen to alter it.

This would be continuing the war after the war is over. It would be treating California as a country peacefully annexed by treaty, and as a hostile occupation, belonging to a nation with which we are yet in a state of hostility. The doctrine laid down by the *Journal of Commerce* is just as wrong as it would be to say that Gen. Kearney, during his occupation of California, had declared it or any part of it to be a hostile occupation, as he would not, and during the war, the inhabitants would be obliged to submit to martial law until Congress should interfere in their favor.

What is there in the case of California to deprive the inhabitants of the same power to form their own government, in the absence of any legislation of Congress, which the people of Oregon enjoyed? Search the constitution, and see whether by its terms the people of that territory are not entitled to the same rights and privileges as the people of Oregon. Yet when the colonists of Oregon formed their own government and made their own laws, to remain in force until Congress should exercise its power of legislation over them, it was not a hostile occupation

